

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, MAY 31, 1906.

NEW SERIES VOL. VIII. NO. 22.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton: Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so.

Cash by Nov. 1, 1906	\$
Cash by Nov. 1, 1907	\$
Cash by Nov. 1, 1908	\$
Cash by Nov. 1, 1909	\$
Cash by Nov. 1, 1910	\$

Name

County

Post Office

Church

When does a seed become a plant? When it sends a root downward and a shoot upward. But always the root first. Where there is no root there can be no shoot, no fruit.

"Sow good seed in thy field." However good, the seed needs the soil and the soil needs the seed; neither can do any good without the other. Put the seed into the soil.

Dowie's successor to Zion City, General Volva, is reported as having cut down running expenses by about 300 per cent. and to have fixed his own salary at \$100 per month.

Dr. A. C. Dixon quotes John Wesley as having preached a sermon on giving. He made three points: First, "Make all you can." "Amen!" said a rich man at the front, "that is good gospel." His second point was, "Save all you can." "Hallelujah! that is better gospel." The third point was "Give all you can." "My, my," said the shouter, "that spoils the whole thing," and he never said "hallelujah" another time.—Biblical Recorder.

Dr. J. B. Gambrell, in an excellent address on the importance of evangelism, deprecated the practice of union meetings in which the preacher had to be constantly hedging lest he should say something about baptism or the Lord's Supper or a converted membership. He contributed this story:

An old lady just before drinking her tea was observed to be holding something in her hand from which she was chipping little bits and putting them into the cup. "This," in answer to a question, "is calamus. I always like my tea to taste of something."—Religious Herald.

Dr. E. E. Folk uses these words on Temperance: We help others in two ways. (1). By moral suasion. This is done in the home, in the schoolroom, in the pulpit. (2). By legal suasion. Moral suasion means keeping the boy out of the way of temptation. Legal suasion means keeping the temptation out of the way of the boy. And while it is a good thing to keep the boy out of the way of temptation it is a better thing to keep the temptation out of the way of the boy.

The Courier Journal, Louisville, Ky., is orthodox at least on one subject. Speaking of the result of the trial of Dr. Crapsey by the Episcopal Church for denying the deity of Jesus Christ that paper says: "This is fair enough." "No effort was made to censure Dr. Crapsey's liberty; he was asked to go outside to attack the foundation of the Episcopal faith," the Argus adds.

"I was glad when they said unto me, let us go into the house of the Lord." Why? Because the Lord of the house is always at home to those that call on him. Otherwise the house, though called by name, would be empty and joyless. Those who call on the Lord of the house need never simply leave their card.

The paper presented at the late Convention of Disciples, and at their request by Dr. Mullins on The Relation of Baptism to Regeneration and the Remission of Sins was the best piece of literature on that subject the Associate Editor ever read. It was wise, clear, strong, conciliatory and will remain a distinct and abiding contribution to the discussion.

Field Notes.

The writer has enjoyed another trip to the Delta.

One day was spent at Anding on the way up.

A number of renewals rewarded this visit.

The Baptist tramp enjoyed the hospitality of G. W. Rusk and Nathan Kelly which was duly appreciated.

Sumner—Here C. H. Mize is the efficient pastor. He was away at the Southern Baptist Convention at Chattanooga. In his absence, the writer filled his pulpit morning and evening. Renewals and a number of new friends were found for the Baptist Record.

Clarksdale—Bishop Barnett was absent attending the Convention. While here it was learned that the church is forging ahead. Congregations growing and the church was meeting all her obligations and better than all increased zeal in the membership being very marked. May the Mas-

ter's blessings attend His servants.

Shelby—Pastor Cox was found busy about the Master's work. The people in the Delta are hard pressed in consequence of the failure of crops last year; but they are by no means discouraged. A good crop the present year and they will all forget the present struggle. "So ——— it be."

Cleveland—Brother Mitchell holds the reins here. Notwithstanding the hard times, the church is moving forward in an effort to renew and re-furnish their house of worship.

Boyle is another field occupied by Brother Mitchell. A night spent here with Dr. Hillhouse was enjoyed. Mention should also be made of kindnesses extended by Brother Cox and Brother Mitchell.

Greenville—It is quite a little jump from Bayle to Greenville, but that is what happened. In the prophet's chamber of Brother H. N. Alexander a pleasant night was spent.

By means of his horse and buggy a number of Baptist friends were seen and some of the indispensable was found, and at 6:40 a. m. adieus were said, and away to Vicksburg to meet appointment at Antioch. A good day and hopeful prospects for the future gives courage to press on.

O. M. LUCAS.

Pastor Yarborough has been conducting a meeting in his church for more than a week, Rev. G. W. Riley and wife leading the singing. It has been a really good meeting. To date a dozen have united and many others are interested.

In an address at the late General Conference of the M. E. Church, South, Professor Matsumoto is reported to have cried with intense earnestness struggling for English words: "Convert Japan and Japan will convert the Orient. China is the great rock of heathenism; Japan is the dynamite to open that rock to the light of Christian religion." Will Christian America awake to her opportunity and redeem, buy up, the time, seize it by the forelock or carelessly allow it to pass, and then frantically grasp at the after-lock of the opportunity? God give us wisdom and grace and zeal.

The Religious Herald says the position of Seminary as to freedom of teaching is: "Seek the truth and proclaim it, but be a man about it. If your serious, clear convictions cannot be uttered where you are without disloyalty to the accepted standards of common honesty, set yourself free to speak and to teach. In other words, freedom of teaching and responsibility for teaching must go hand in hand. Still the practical question remains: How far may one consistently with honor, go in deviation from accepted views? No one may determine this with accuracy. But is the spirit of the Seminary repressive or liberal in this respect? Liberal, we think; just as generous as is possible while maintaining loyalty to vital truth as it is held by those for whom they in some real sense stand."

Satan Against Christ.

Text—"As much then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death, He might destroy Him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14-15.

The children: subjects of God's creation, and in this particular all mankind, partakers of flesh and blood. Human nature, over which the devil seems to have had the power of death by perverting the mind to that extent that poor human beings are induced through the devil's craftiness, to discredit God's Word and through the lists of the flesh to indulge in sin, which to do means God doth know that in the day ye eat thereof, as at the beginning God said to Adam, "In the day thou eatest thereof, thou shalt surely die," then Satan said to the woman, "thou shalt not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened and you shall be as Gods, knowing good and evil." Satan is not heretic, he knows the truth, but death to the children is his aim, so he didn't hesitate to lie to them in order to murder the human race as he beginning, but God so loved the man that He gave His only begotten Son, that whosoever believeth in him, shall not perish, but have everlasting life.

Therefore he also himself likewise, took part of the same, became human in order that he might be tempted as human, though not subject to sin, because He was divine, or I believe he existed as God the Son, in the Holy Trinity before He was born of the Virgin Mary and just here, let me say, that I do not see any other meaning for the word "Jesus" but that he was incarnated by the energy of the Holy Spirit after the manner of Adam, that is, by the creative power of God. The spirit of God moved upon the face of the waters at the beginning, Gen. 1:2. So the angel said unto Mary, the Holy Ghost shall come upon thee and the power of the highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God.—Luke 1:35.

So the word which was God was made flesh. John 1:14, in order that he might suffer the agonies of death and die as a man, of flesh and blood, and thus fulfill God's law, and at the same time destroy Satan's power of death which consists partly in his power to keep the people shut up in darkness, by alluring them away from the truth, or any knowledge of the truth as it is in Christ Jesus, by showing them the kingdom of this world the riches and the pleasure of it, tempting their appetites with strong drink, leading their bedarkened intellects to worship dollars, and the dance with all manner of vice and folly, and I am not certain that some of this power is not vested in some religious institutions which call themselves holy, for the attaching of this word, holy, to an unholy thing, is blasphemy because nothing except God is holy.

Now reader, I trust you may gain some knowledge of the conflict between Christ the Lord and Satan the tempter from the above text also something of the incarnation of Christ, and now let us consider that part of the text which effects you and me.

Deliverance.

And deliver them who through fear of death were all their lifetime subject to bondage.

No doubt the apostle here refers to the condition of the Gentile world for the Jews had some knowledge of the Oracles of God, but the text applies to all people in all ages who have not believed in the light.—John 12:36. For until Christ the Lord tasted death for every man, Death must have been a horrible thing to think about with no knowledge of redemption and yet with a realization of a future existence for so it is with man, being taught by the Spirit, having a sense of guilt without any knowledge of salvation.

Reader, there is no necessity for anyone to be in such a sad condition now for Christ the Lord has come and has been manifested in the flesh, has broke in pieces the dominion of the devil, has died and now lives again at the right hand of God to make intercession for us and if you would be free from the bondage of fear and the yoke of sin repent and believe the gospel of the Son of God, whereunto I refer you to the above text as a witness.

T. W. WILKERSON.

The Doctrine of Election Again.

Brother Sansing in reply to my request, said some things as a defense of his belief as to the Bible teaching of election then confessed that he did not understand it and left it for some one else to explain, but it seems that someone else does not explain. He had rather not, and I don't blame him.

However, you can plainly see that Brother Sansing wants to make me appear the ridiculous, or arminians, or Bible benders or somewhere among the cranks and fanatics, while he boasts of his Augustine Calvinistic doctrine or the only one that will stand the test.

Now, I do not wish to cast any reflections, or say anything just to make a brother appear little or low, that be far from me. We all alike have a right to our opinions, but come and let us reason together. Brother Sansing says he does not understand it. It stands clearly to reason that he does not know that it is the doctrine of election. It might be something else that he did not understand. In the second place, he makes the broad assertion that nobody else understands it. I admit that, and apply just as in his case.

Thirdly, he says the Bible doctrine of election is beyond man's understanding, if this be so, then the Bible is not a revelation from God to man, for a revelation that does not reveal is a contradiction of terms, and then, surely God Almighty would not trifle with man about so vital a thing as his soul's salvation.

I will freely admit that man never has understood a doctrine of election from a purely Bible standpoint, but surely the Bible is not to blame for it.

Now, let's reason just a little farther. If the Apostles taught the doctrine of election, (this he says no student of the Bible will deny) and exhorted their followers to preach the word—rightly divide it—declare the whole counsel—give to every man his portion, etc., etc. I want to ask why in the name of all reason, and common sense, did they wait 440 years before they preached the doctrine of election? Not a single man that ever heard the apostles preach, ever said anything about it. Then, after 400 years of perfect silence just one man (Augustine) conceived the idea of election, but the doctrine died with the man, no advocate of it again for over 1,000 years. Then Mr.

Calvin got hold of it somewhere and formulated it into a creed and thus confused the teachings, so that in the language of Mr. Spurgeon, no man can harmonize it. Again the brother says that Calvin did not tinker with it any more than any other man, and yet he says that the Calvinistic theory is the only one that will stand the test of either the Bible, or reason, and I wish to say that if it was subjected to the real test, it would turn out just as it did with the old hard shell preacher, he thought he would illustrate it by a walnut, using the outer and inner hull for the infirm creeds of others, and the real nut with the kernel for his. He had his hammer already in his pocket and at the right time and place in the discourse he cracked it, and without cooling his ardor, or checking his enthusiasm, he said, there be G—d, it's rotten. But the trouble with Brother Sansing is, he can't crack it, and consequently he don't know.

He asserts that numerous passages of Scripture teach the doctrine of election, but you see it is only an assertion without any proof, he refers me to only six of them, which I assert does not, in any way, teach his Calvinic election. I can easily prove this in each case, but will only take the first of the whole fabric, and is always quoted, or rather misquoted. First, Eph. 1:4-5, please read the whole connection, and you will see clearly that as was the Jews who alone, had been permitted to sit together in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, or rather before the foundation of the arrangement. (Kosmos). And this arrangement was the law, or schoolmaster to bring us, (the Jews) to Christ, in whom the choice was made before the law was founded, so that Paul, as a believing Jew could say though the handwriting is against us, yet we are permitted by faith, to sit together in heavenly places in Christ, because the promise stands first in him, not in the law for that which came four hundred and thirty years after, could not disannul that which had gone before, and was confirmed of God in Christ.

That world in, or on which electionists have their existence ended with Christ.

But now once in the end of the world that Bible election was only to distinguish sacrifice of himself. Heb. 9:26. So you see that Bible election was only to distinguish the two covenants and does not antedate the days of Abraham for whom they were made. The promise of the Christ was first made then because of the transgressions of men, the law was added, till the Christ should come. And I am just Arminian enough to believe that he came, finally to save to the uttermost, all who put their trust in him. That great word, whosoever, is ringing through my soul, whosoever will, may come. In rivers of salvation the living waters roll.

Whosoever will may come. Whenever this sweet message in God's own word, I see, I know 'tis meant for sinners, I know 'tis meant for me. To God be all the glory, his only son he gave, whosoever, etc., And those who come believing, He'll to the utmost save.

JAMES L. ARNOLD.

Natchez.

The Lord has been gracious to His saints

and has greatly blessed us in our meeting. I had our beloved brother, J. W. Gillon of Mineral Wells, Texas, with me and he did some great preaching.

The distinctive features of this meeting were the preaching, the earnestness of the people and the splendid results.

Gillon does not preach a new gospel. He is, however a unique preacher. In my judgment he is one of the foremost expository preachers in our Southland. His sermons are characterized by earnestness, devoutness, and greatly helpful to those who hear him. He does not deal in generalities, but preaches God's Truth, as every Gospel preacher will.

Brother Gillon deals with the text as very few preachers I have ever heard. He is more like Alexander McClaren than anybody else I ever heard or read after. Some of our citizens pronounced him as great as Henry Ward Beecher. He is a humble seeker after God's Truth and preaches it in great earnestness, depending upon the Holy Spirit to bless the message.

The South will yet hear from him. His life will not be kept under cover nor hid in a corner.

Then, our people were very much in earnestness in the matter of having God's blessing. Twice were held all night prayer meetings. Two sunrise prayer meetings. Oh, how these souls prayed! One of our noblest men, whom many know in and out of the State, not being able to attend on account of sickness, fasted and prayed for the meeting. I never saw more earnestness on the part of God's people. We hungered after a great outpouring of the Holy Spirit. The blessing came; many made professions—between sixty and seventy. Many were made happy because of the salvation of their loved ones. This wicked city was stirred and men who never had been in church came to hear the Gospel. There were, of course, many obstacles. The first week we had the King's Daughters' State Convention. Several special "park theatres," baseball excitement and some other things. The devil was wide awake, as is his custom, but praise God, we gained a victory.

We look for good to continue to come as a result of this meeting. We all hope the Lord will send Gillon to us again some time in the future. Our church is going forward and we pray for greater things to the glory of God and the upbuilding of His Kingdom.

The singing was conducted by Brother Herbert Reynolds. He did his best, as he always does. The books used were, the "Torry-Alexander" Revival Hymns.

Large crowds attended the meetings. A few times the house could not accommodate the people. How I wish the necessary help could be secured to take Natchez for Christ! God be praised for his unspeakable goodness and love.

Yours in Him,
JNO. A. HELD.

Notice to All Delegates and Visitors Expecting to Attend the "Mississippi Baptist State Convention."

The Mississippi Baptist State Convention will convene in the city of Vicksburg at 10 o'clock Wednesday, July 4, and continue in session for three days.

All delegates who are expecting to attend will please send their names to Howard L. Weeks, Vicksburg, Miss.

It is earnestly desired that all who expect

entertainment send in their names. If one should send his name and then find out that it is impossible to attend that one is requested to notify the committee.

HOWARD L. WEEKS.

First Annual Encampment of the Mississippi B. Y. P. U., Blue Mountain, Miss.

Program.

Tuesday, July 31.

8:15 p. m.

Sermon—By Rev. A. C. Dixon, D. D., of Boston.

Wednesday, August 1.

Morning.

9:00—Class Methods for Junior Work—Miss Lorilla Bushnell, Denver, Colorado.
10:00—Class in Sacred Literature Course—Mr. Vernon Rowe, Winona, Miss.
11:00—Sermon—Dr. A. C. Dixon.

Afternoon.

Recreation.

Evening.

7:00—Sunset Service.
8:15—Lecture—"Be Somebody," Rev. M. P. Hunt, D. D., Louisville, Ky.

Thursday, August 2.

Morning.

9:00—Class in Junior Methods—Miss Bushnell.
10:00—Class in Sacred Literature Course, Mr. W. M. Whittington, Greenwood, Miss.
11:00—Address—Home Missions—Dr. M. P. Hunt.

Afternoon.

Recreation.

Evening.

8:15—Address—Soul Winning in B. Y. P. U. Work—Rev. Martin Ball, Winona, Miss.

Friday, August 3.

Morning.

9:00—Class in Junior Methods—Miss Bushnell.
10:00—Class in Sacred Literature Course, Mr. Vernon Rowe.
11:00—Address—"The B. Y. P. U. As a Spiritual Force,"—Rev. W. B. Kendall, President of the Texas B. Y. P. U.

Afternoon.

Recreation.

Evening.

7:00—Sunset Service.
8:15—Address: The Land and The Book, Dr. George B. Eager, Southern Baptist Theological Seminary, Louisville, Ky.

Saturday, August 4.

Morning.

9:00—Class in Junior Methods—Miss Bushnell.
10:00—Class in Sacred Literature—W. M. Whittington.
11:00—Address, "The Spade and The Book"—Dr. George B. Eager.

Afternoon.

Recreation.

Evening.

7:00—Sunset Service.
8:15—Address, The B. Y. P. U. As An Educational Force—W. B. Kendall.

Sunday, August 5.

Morning.

9:30—Sunday School—Conducted by Arthur Flake.
11:00—Preaching—Dr. B. H. Carroll.

Afternoon.

3:30 to 5:30—Missionary Addresses—Drs. A. V. Rowe, B. D. Gray and R. J. Willingham.

Evening.

8:15—Preaching—Dr. T. T. Eaton, Louisville, Ky.

Monday, August 6.

Morning.

9:00—B. Y. P. U. Work—L. P. Leavell.
10:00—Sunday School Work—B. W. Spilman, Kingston, N. C.
11:00—Address—George T. Webb, General Secretary B. Y. P. U. A.—Loyalty to Denominational Principle.

Afternoon.

Recreation.

Evening.

7:00—Sunset Service.
8:15—"Gaining, Training and Retaining Our Young People"—W. B. Kendall.

Tuesday, August 7.

Morning.

9:00—B. Y. P. U. Work—L. P. Leavell.
10:00—Sunday School Work—B. W. Spilman.
11:00—Address—George T. Webb—Culture for Christian Service.

Afternoon.

Recreation.

Evening.

7:00 Sunset Service.
8:15—Deliverance, Development and Direction of Our Young People—W. B. Kendall.

Wednesday, August 8.

Morning.

9:00—B. Y. P. U.—L. P. Leavell.
10:00—Sunday School Work—B. W. Spilman.
11—Address—George T. Webb—Achievements and Ideals.

Afternoon.

Recreation.

Evening.

7:00—Sunset Service.
8:15—The Young People and Christian Education—Dr. W. T. Lowrey, Clinton, Miss.

Thursday, August 9.

(Citizenship Day.)

Morning.

9:00—Sunday School Work—B. W. Spilman.
9:30 B. Y. P. U. Work.
10:00—Conference—Five Minute Talks—By Everybody.

Afternoon.

3:00 to 6:00—Mass Meeting—Ten-minute Talks by those attending the B. Y. P. U. Encampment and Bible Conference.
8:15—Address—On Good Citizenship—Speaker yet to be secured.

Notes.

1. The Sunset Services will be conducted by Mississippi brethren. A fuller program of this later.
2. No program is given here for the afternoons. This was left open for recreation. It has since been arranged, however, to have a Bible Conference for the afternoons—conducted by B. H. Carroll and T. T. Eaton and others of our strongest men.
3. The music will be conducted by Rev. George W. Riley and wife of Jackson, Miss. They are preparing a neat little souvenir booklet which is to contain the songs to be used, the pictures of all who have places on the program, of all officers and committees, and some of the delightful scenery about Blue Mountain. Get this booklet and practice the songs.
4. Arrangements can be made at Blue Mountain for camping, for light housekeeping, or for board at fifty cents to a dollar per day. Write to Prof. B. G. Lowrey, Blue Mountain, Miss., about your place to stay.
5. Write to any of the officers or committeemen for further information.

The Baptist Record.

PUBLISHED EVERY THURSDAY

—BY THE—

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—AT—

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As Second-Class Matter.

T. J. BAILEY, EDITOR AND MANAGER.

H. F. SCROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop it & card. It is expected that all arrears will be paid up before ordering paper stopped.

Ordinary notices, whether direct or in the form of resolutions, of 500 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and indented.

No communication will be printed unless it is accompanied by the name of the author.

Requesting change of post office, do not fail to notify office from which and to which the change is to be made.

As Little Children.

Jesus' disciples asked him who should stand first in honor and distinction in his kingdom, and that rank and its rights be fixed by supreme authority. Who shall be greatest in the kingdom?

In answer our Lord gave an object lesson. A little child went to him at his call. Picking it in his arms, he said: "Greatest in the kingdom? Make sure that you get in it. Unless you turn from your sinfulness, ambition and jealousies and become as this simple, shrinking child, ye cannot enter into my kingdom of heavenly character here and heavenly glories hereafter, much less be great in it." We need not suppose those in his kingdom, unrenewed and destitute of faith. Their conduct would decide that question. Jesus showed that he was outside.

There is much sentimental vamping over this beautiful incident. There is nothing in it about the innocence and moral beauty of childhood. Our Lord does not teach that children are innocent and that men must make themselves so before they can enter into his kingdom. True, that children before they can discern moral quality in actions are innocent of sinful transgression, but they are not innocent or free from sinful tendencies, and need only to be trained along in truth and purity and goodness. Besides, if children were innocent both of sin and sin, a man who has never done wrong, cannot make himself innocent.

Children are not perfect examples in anything. They are by no means faultless. They are envious and jealous. As compared with men, we naturally regard them as patterns of humility, affection and trustfulness. Jesus compares child-likeness with "reference to the special lesson under consideration." "Be like a child," he said. Now, what child-like qualities are essential to Christian character? In what respects should men be like little children?

Our Lord has special reference to humility. The grace and ornament, the charm and power, of the Christian life is humility. Jealousy and self-seeking ambition had asked that rank be assigned the disciples by the King of heaven. In response, the King put at the right of the temper which inspired the request. Unless you get all that

worldly ambition out of your minds, he said, and become as little children, ye can in no wise get into my kingdom. Men are not appointed to places of honor and distinction in the heavenly kingdom without regard to their fitness; they grow into them. "Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Wilt thou learn, O proud man, that humility gives entrance into my kingdom, and standing in it?

Children, joyfully serve. Jesus' disciples become like them in self-sacrificing service. The mother of James and John asked for the first places in Christ's kingdom for her sons. Jesus said, whoever will be greatest among you, let him humble himself and become the servant of others. "Greatest in my kingdom! The way to innocence is through self-sacrificing service. It must be so, said the king, as you see from my example. "Even the Son of Man came not to be ministered unto, but to minister and give his life a ransom for many." The great question is, how can we best serve the feeble, the needy, the lost? He who humbles himself to this work shall be greatest. The way to reach the summit in the kingdom of heavenly graces is not to rise up to it, but to go down to it. Men do not ascend to spiritual heights they descend to them. There is room to spare in Christ's kingdom—at the bottom the churches are top-heavy. They need the ballast of humility.

Christians should be like children in trustful confidence. The timid child readily yielded to the embrace of Jesus, calmly nestled in the bosom of the Son of God. The quick instinct of the child for the pure and loving drew him unto our Lord. In simple unhesitating faith, Jesus would have his disciples become children. This will insure a teachable disposition and an obedient spirit. That father has said a thing is right and ought to be done is sufficient reason to the little child-like believer who uses his reason to ascertain God's will but never to decide whether God ought to have taught a thing. He wishes to know and endeavors to do his Father's will.

It is said that boys who have been left alone in the world rise highest. Why? Not simply because self-help is the best help. The mightiest power in any boy's life is the influence of another soul. The boy who is left to himself and looks up to God is impressed with the purest and kindest and strongest spirit in the universe. He is bound to rise because he takes hold of God.

Disciples of Jesus should be "as little children" in affection. Children hold on to fraternal and paternal relations. They love their parents and brothers and sisters. They readily forgive injuries. They do not forget the family. Men are apt to leave these feelings when they leave childhood. They cherish malice. They may "forgive, but they cannot forget." A man may treat with his father like he does with other men. He can get along when his father dies, but a child cannot.

Grown-up brothers and sisters separate and almost forget one another. Children in the family cannot. In these respects Christians should always remain children. There shall never come to him a time when they can do without their heavenly Father and Christian brother. The king himself said, "One is your Father, and all ye are brethren." He came to reveal these truths and open the door into the kingdom of heavenly principles and privileges. He taught men

to say and feel, "Our Father," and our brethren. Heaven is a home. God is Father. All the saved are brethren. All who appreciate and respond to these relations are brethren. All who appreciate and respond to these relations are members of the family of the heavenly King.

The Associate Editor has recently been quite sick, once critically ill. He has almost fully recovered, and is at his work again. He set down on paper some "Echoes from a Sick Bed," but has not yet set them to reverberating because they seemed to him like "sickly echoes." This was his first sickness in seven years.

A not-wise brother at the Convention said to Baron Uxkull that he was proud to shake the hand of a baron and the response was in a worried tone: "A baron is nothing. I am a Baptist preacher and therein is my honor." The baroness' words and actions were so natural and easy that we had no thought to admire them until she had turned away. Her gentle and simple dignity won many hearts. We thank the Father that he has given Russia such truly noble leaders.—Argus.

It was the privilege of the editor to be present at the closing exercises of the Harrisville High School and to preach the commencement sermon to a very large audience. The contest in oratory between five young gentlemen was of a high order, all acquitting themselves in exceptionally good style, but the medal was adjudged to Mr. Wells. Four young ladies recited and all did well, but the medal was awarded to Miss Ross. Hon. Charles Scott was present and delivered the literary address which was well suited to the occasion and well delivered.

Of course "Father" Sherman, the Roman Catholic priest, and son of the notorious general, abandoned his exploration with United States military escort of his father's devastation through Georgia to the sea, and the Southern people were justly indignant. Had he gone over the route as any other modest and private citizen it would have attracted but little attention. But he, an ecclesiastical prelate, must have a special governmental military escort. A Baptist, Methodist or Presbyterian minister would not have been tendered such an escort, nor would he have accepted it. By the way, what official of the government presumed to appoint such a guard of escort of honor and parade? He should be brought to account.

May 24, the union of two great religious denominations was announced by Moderator Henry Corbett of the General Assembly of the Northern Presbyterian church in session at Des Moines, Ia., in these words: "I do solemnly declare and here publicly announce that the basis of reunion and union is now full of force and effect and that the Cumberland Presbyterian church is now reunited with the Presbyterian church in the United States of America." There were only two dissenting votes. The General Assembly of the Cumberland Presbyterian church, in session at the same time in Decatur, Ill., on the reception of a telegram from the other assembly immediately adjourned with the "Announcement that the two churches are now completely united as one."

May 31, 1906.

May 31, 1906.

Sowing and Reaping.

Should I have a little space in your paper, I would like to say a few words in regard to this very important subject—one that is the experience of every life.

We read in Gal. 6:7 that "Whatsoever a man soweth, that shall he also reap."

1. We wish to say first that there are two kinds of seed being sown in the world today, (the good and the wicked), one kind sown in every heart—in the heart of the murderer, the gambler, the drunkard, the thief, and in the heart of the humble child of God. The other alone in the heart of the child of God.

2. That there will be a harvest of both. Does a man expect to reap oats when he sows wheat? or corn when he sows barley? No! Neither do we expect to reap of the good seed when we have sown evil. Does the Bible bear me up in this statement? Most assuredly it does.

3. That a part of the harvest will be here on earth. Jacob evidently reaped the seed of deceit that he had sown in the presence of a blind father. Received the blessings through this seed of deceit, and then only to await the harvest in after years. When a coat of many colors was presented, all stained with blood, and with it, the words, "This have we found," said indeed, but alas the other harvest came. Resulting in many blessings to close life with great joys in the presence of his son. Then to reap the glorious harvest in the beyond.

Beloved, the great King in whom God had shown forth this power and blessing, a man after God's own heart, to-wit: David. See him as he sends Uriah away bearing in his own hand, the message that upon the following day he should be slain. Notice the ground is being prepared, the cruel deed has been accomplished, and he takes Uriah's wife to be his own. Now the evil seed has been sown, and then follows a life of misery, troubles and disappointment. Brother against brother, and son against father, until at last he comes down from the throne to hide away in the forests pursued by the enemy, and then we hear this language, "O, my son, Absalom, my son, my son Absalom! Would God I had died for thee" or that I had died before you were born. A life of sorrow, yet he realized it was all just, and that he must reap what he had sown. But this harvest closed after a while and we hear him exclaiming, "Surely, goodness and mercy will follow me all the days of my life." What's the matter David? Oh! here has been sown more noble seed and the harvest is ripe, and life everlasting, and shall soon reap in that great harvest beyond the grave.

Is the statement true that a boy has so many wild oats to sow? Will you allow the Bible to speak? Look! at the many wild oats the great Apostle Paul sowed. Then see him, an humble servant of God as he reaps these seed in prison; chained to a Roman soldier, hear his prayers in the dungeon, and at last behold the ax as it is raised and his head severed from his shoulders. But hear his farewell address, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Reaping what he had sown.

Then there is the man who had found room only for the wicked seed to be sown in his heart. Rich though he was, never

THE BAPTIST RECORD.

5.

knew what it was to be in want, or what it meant to suffer hunger. But always had plenty, enjoying the many luxuries that his millions could buy. Drifting through life as if he was his own maker and should live a thousand years. Continually sowing evil upon his right and upon his left. At last to awake in that awful harvest to reap eternal death with all nations that forget God.

Dear reader, what kind of seed are you sowing? Are you a child of God and will some of the seed you are sowing when harvest comes bring shame upon your brow? Will it cause your eyes to overflow with tears? And should they be, made known to the world would it cripple your influence? Fathers and mothers, what kind of seed are you sowing before your children. At harvest will they be a blessing or a curse? Oh! let's be careful, always striving to scatter the kind of seed that our Saviour would not hesitate to sow.

Have you ever opened the door of your heart and allowed that great seed to be sown there? (the blood of Jesus). If not, God hasten the day when you may let loose the world and cleave on to Christ. For whatsoever a man soweth that shall he also reap.

W. T. DARLING,
Student, Mississippi College.

Our Mexico School Work.

By Missionary Frank Marrs.

At the last regular annual mission meeting of North Mexico mission, Rev. J. W. Newbrough, missionary at Chihuahua, and the writer were appointed a special committee to visit and examine our two schools situated at Torreon and Saltillo. We have just completed this task—if task it might be termed, when it was our pleasure to witness such good genuine work as is being done at these schools.

Torreon Theological Training School was first visited. Torreon is situated in the state of Coahuila, but near the line of the State of Durango. Unlike all other cities of Mexico Torreon is a new city. It is situated some 250 miles southwest of Eagle Pass, Texas, and is now fast becoming the great railroad and manufacturing center of all north Mexico. Torreon was selected for the location of our theological school mainly because of the great number of towns and settlements around it—easily accessible thus enabling our young students to go out on Saturdays and Sundays and do mission work.

History of School—Dates from the year 1900 when realizing the great and pressing need of an educated native ministry, the Board instructed our North Mexico mission to inaugurate such a work. Dr. A. C. Watkins, so well-known by all ye Mississippians, was selected as the school's first president or director. He, with the help of our older native brethren, opened the school in the fall of 1900 with five young men. We owned no school buildings and Dr. Watkins, with only small rented quarters, occasionally using the mission chapel, worked under many disadvantages, but the young men made marked improvement, and at the end of second session some 10 or 12 were enrolled.

On account of illness in family in 1903, Brother Watkins returned to the United States on a leave of absence, and Brother J. S. Cheavens was elected director. Brother Cheavens likewise has had many difficulties to meet and overcome. Failure to secure a good reliable native professor to

assist has always been a handicap, for many of our young men here had no academic studies and so must necessarily be trained in the rudiments of their language before they are ready for much work in theology. Before the close of the third session, Brother Cheavens was forced to suspend the school on account of a severe epidemic of small pox raging in Torreon. Two years ago the Foreign Board made appropriation for purchasing a site for the school, and we succeeded in securing an entire block of land situated at one edge of Torreon City. One year ago the appropriation was made for buildings by the opening of the 5th session, October, 1905, a splendid brick two-story college building was ready for occupancy as was also a good comfortable home for the Director and family, situated on adjacent corner of same property.

This year we found 14 young native brethren in the school, and some very fine educators among the number. The Bible school and Theological work really embraces a 5-year course, last year, however, three of our older young men went out into active work and have been giving a fine account of themselves.

The Course Given the young men embraces, besides a thorough study of the Old and New Testament, Church History, Theology, Pastoral Duties, Polemics, Latin and Greek, Evidences of Christianity, etc., in fact, pretty much just such a course as is used by all our seminaries in United States, though of course not to such an extensive degree.

This session, by a special arrangement of outside mission field work, of which Brother Watkins is in charge, he has given some of each day to assisting Brother Cheavens in some two or three classes of the school. A native teacher also gives instruction to the young men in the academic branches and thus we found a splendid well-manned school, our brethren giving of their time, their knowledge, their life, that these young native brethren might become equipped to go out and battle valiantly against error, against superstition as well as all manner of evil of which we have our share in this part of the world.

The foreign missionary may come and labor and wear his life away and witness a large amount of reaping but we must recognize the fact that to the native ministry we must look for the greatest results in reaching the people. To this end we are devoting all this preparation. And let us say just here that while great efforts are being put forth to train our young ministers in things mental, but greater effort is being used to see that they have good, earnest heart training; and that they leave the school with their souls ablaze with mission zeal and a consuming passion for the lost.

Dear reader, this school is a part, and a very important part of the mission work being done in Mexico. Give to it not only your means, but your prayers, and now and then a line of encouragement dropped to Brothers Cheavens and Watkins at Torreon would cheer them.

In another letter, so as not to make this too long, will tell of our girls' school at Saltillo "Madero Institute."

Durango, Mexico, April 21, 1906.

The Conference for Young People will be held in Asheville, N. C., June 29 to July 8, 1906. From the statement sent out one would feel justifiable in expecting a very profitable gathering.

SUNDAY SCHOOL LESSON

June 3.

The Gentile Woman's Faith.

Mark 7:24-30.

Motto Text.—"Great is thy faith: be it unto thee even as thou wilt."—Matt. 15:25. To what heathen country did Jesus go? (Mark 7:24). Why did he leave Galilee? (1). To escape the anger of Herod Antipas who murdered John the Baptist (Luke 13:31). (2). Because the people dazzled by his splendor wished to take him by force and make him King—(John 6:15). (3). The Scribes and Pharisees were seeking an occasion for his death. (Matt. 15:12). (4). For rest—(Mark 7:24). Why could Jesus not be hid? (7:24). Can the sun hide itself? Can he who has that which everyone needs and wishes? Who came to Jesus to help him in this foreign land? (v. 26). Probably she was a heathen, but with a humble and religious heart. Wandering Jews had probably been telling about Jesus, and she may have thought he was the Messiah. For what had she come to Jesus? (v. 26). There are many beautiful lessons—maternal love, earnestness, perseverance, deep humility. But to what common root does Jesus trace them all? Motto Text. What advice, then, should we emphasize in the lesson? Now, see its greatness in four aspects.

Faith Pleading.—(vs. 24-26). Was it not a sight to move one to pity. A woman crying aloud in distress. That woman a suffering and helpless mother. That mother pleading for a little daughter. That daughter in such a bad plight. And what did she plead? (Matt. 15:22). Yes, only her grief and her misery. How was this a mark of great faith? She believed he could heal, and yet she was a Gentile, a heathen.

What response did Jesus make at first to her piteous cry? (Matt. 15:23). Yes, he was silent. About what was he probably thinking? (Matt. 15:24). There was probably a conflict between his pity and the limitation of his mission. Was not Jesus' contact strange? He was wont to meet the cry of distress with swift and joyful answer. He delighted to destroy the works of the devil, casting out demons. He had willingly opened his ear to a nobleman of Capernaum pleading for his servant. The sight of the widow of Nain, weeping over the bier of her only son, had moved him unasked to help. But here he is silent before a mother in the agony of grief, crying unto him to have mercy on her afflicted child. How strange!

Faith Persistent.—(vs. 27-28). Did the disciples ever seem more merciful than Jesus? (Matt. 15:23). There was mystery in his silence. They marked it with wonder. What did their words mean? "Grant her request and send her away." They knew how he was wont to send suppliants away.

How did Jesus explain his silence? (Matt. 15:24). What did he mean? That his personal mission was limited, and that he must obey the will of his Father. His ministry was to the Jewish people. This limitation marked his lips for a time to this woman's piteous cry.

Did this refusal quench all hope? (Matt. 15:25). She could not go away without relief for her frenzied child. Her tender love for her little daughter, her tenacious purpose, her persistent faith will not allow her

to give up her case. Falling at his feet, she repeated her prayer with pathetic brevity, uttering but one cry: "Lord, help me." When feeling is intense words will be few. Heart-prayers are short.

Faith Hopeful.—(vs. 27-28). How did Jesus answer this earnest cry? (v. 27). It was bad enough to be denied, but worse to be numbered among the dogs. Jews called all Gentiles dogs. How did she answer? (v. 28). Can you see how she wrings hope out of apparent discouragement? Did she not say in effect: "True the children should be first, but they cannot exhaust the provision of infinite love and power; when they are filled, there will be crumbs for dogs, Gentiles. I know that I have not the claim of children, and I do not ask to sit at the table with them, that which I ask, so great is thy power and goodness, is but a crumb fallen from one of the children's hands as he eats his bread, and even the little dogs beneath the table may eat that unhindered." How keen the wit of her heart, how tender the pathos, how hopeful the sentiment! "Yet the dogs eat of the crumbs which fall from their Master's table." Has not the little dog and the little child the same Master? Do not both dwell beneath the same roof? May not even a dog look for some kindness at his Master's hands? It is right that the child should have the first and choicest food, but is there no fragment for the little dog? Thou art the Master and the meaneast of thy creatures will not be overlooked. I am not a child, an Israelite; I am but a dog, a Gentile, and I only crave a crumb from thy richly furnished table. Lord, help me and heal my demonized child."

Faith Victorious.—v. 29. What moved Jesus to yield to her request? (7:29). What saying? (7:28). Jesus' compassion exceeded the ordinary limits of his personal mission and went out in blessing to a Gentile woman in a heathen land. He had healed the Roman centurion's servant, but that officer was probably a proselyte to the Jewish religion, who had built at his own expense the Jewish synagogue in Capernaum (Luke 7:35). Jesus answered instantly, with the whole gospel in his tone, with all the love of his heart beaming and burning in his transfigured face, "O woman, great is thy faith: be it unto thee even as thou wilt." At first it seemed that he would give nothing; he ended with giving all, not a crumb, but "as thou wilt."

What purpose did Jesus accomplish? He tested her faith. She was equal to the trial. Jesus honored her meekness and humility, the persistency of her prayer, the fixedness of her faith.

What shall we learn? That we all need this same simple unmovable trust. That we may believe in behalf of others, but not in their stead. That when Jesus is silent, when he seems to refuse, we may still believe there is love in his heart, in which we can rest with implicit confidence.

Address to Former Students of Mississippi College.

At the meeting of the Mississippi College Alumni Association last May it was decided that hereafter, instead of trying to have an alumni meeting every commencement, there should be a meeting every fifth year; and that the first of these quinquennial celebrations be held during the commencement of 1906. It is expected that this celebration be a promi-

nent feature of every fifth commencement.

In view of the many loyal friends of the College who were not graduated, it was further agreed that this celebration should not only be for alumni but for all former students as well. And it is hoped that alumni and former students in large numbers will take advantage of this opportunity to visit again the sacred precincts of the college and campus which are soon to see great material improvement. It is the wish of the committee in charge of this celebration to have as many class reunions as possible. A representative of each class graduated since 1890 will be asked to deliver a short address in behalf of his class. And it is hereby urged that each class graduated since that date arrange a reunion with such a program of their own as they may desire.

Wednesday, June 27th, the last day of commencement has been set apart for this celebration. An interesting program is being arranged and entertainment will be provided for all who can come. A basket dinner will be served on the campus at noon.

For those who cannot attend except on that day there are early morning trains from Jackson and Vicksburg. We hope also to secure reduced rates for those who attend this reunion. Announcement will be made in due time.

Now, let all former students of the College come and spend at least a day in renewing friendships for each other and allegiance to that grand old institution, victorious over many adverse conditions, which has for more than three quarters of a century sent out into the world a constant stream of blessed influences.

The reunion part of commencement applies of course primarily to those who have at some time attended school at Mississippi College; but we shall be glad to have all friends of the College, and those who are interested in her welfare attend all the commencement exercises from June 23, to June 27, inclusive.

Respectfully,
J. M. DAMPEER,
E. L. BAILEY,
W. F. YARBOROUGH,
M. LATIMER,
G. H. BRUNSON, Chm.
Arrangement Committee.

Will D. Upshaw.

I want to commend Will D. Upshaw to the brethren throughout the State. He has just made us a visit which included the A. & M. College. While he disclaims being a preacher he is one of the very best laymen preachers I ever heard talk. He left the best impression at the College of any religious teacher or lecturer since I came here seven years ago. Last night he delivered his lecture to the students on Climbing Upwards, which is brim full of wit and humor. At the close after the audience was dismissed there was an unparalleled scene among us in young men coming forward for prayer. It was late when this wonderful after meeting closed. There was a general upward move among the whole student body. It resulted in a wonderful conversion this morning.

I can commend him not only as an entertainer, but as a mighty religious helper on the platform. Any community will be better by having a visit from him.

M. K. THORNTON.

Starkville, May 24.

May 31, 1906.

May 31, 1906.

East McComb Meeting.

Our meeting of days in East McComb closed last night. Brother J. H. Lane of Magnolia, Miss., did the preaching and did it well. He seemed to be at his very best all the time. His preaching is orthodox from start to finish. No high pressure methods were put forth. Just the plain old gospel was presented in its beauty and force, and the Lord blessed it and gave the increase. We feel that the Lord sent Brother Lane to us to do a much needed work in our church. There were ten additions to the church during the meeting and others were touched who will come later.

The best feature of the meeting was the refreshing from the presence of the Lord to the church—the church members were built up in the faith. The beauty of Brother Lane's preaching is that it is constructive rather than destructive, strengthening rather than weakening. He does not believe in an upheaval, unless it comes from the presence of the Lord, resting upon the Holy Spirit of God. This, of course, is what benefits the church; and pastor alike and places them closer together. This is wise evangelism and certainly the kind our churches need.

God has wonderfully blessed our work here this year. We have had over 60 additions to the church already. The Sunday School has grown from 100 to 220 since January 1st. We have a Baraca class of 37 young men studying God's Word every Sunday morning taught by the pastor. Also a Philathea class of young ladies 40 strong, taught by the pastor's consecrated wife.

We give God the praise, and move on to greater things. God bless you.

Fraternally,
JAMES B. QUIN.

A Great Meeting at Winona.

The fourth Sunday in April the church at Winona began a series of meetings. There had been much prayer for a revival and the salvation of sinners. The pastor had made all of his sermons bear on these two points.

On Monday after the fourth Sunday, Rev. Fleetwood Ball of Lexington, Tenn., arrived and began preaching.

From the very first it was evident that the blessed Spirit was leading. Great congregations filled the house morning and night. As the preacher told of sin and condemnation—sinners trembled and careless and indifferent church members realized their cold state and began to cry unto God for forgiveness. At every service the house seemed to be filled with the Holy Spirit and everybody thought it was good to be there.

The meeting continued twelve days—it reached the town. The church was greatly revived and the membership drawn close to each other. Backsliders confessed their wrong doing and begged for pardon.

I do not know how many professions of faith there were—we did not try to count them.

Forty-two were added to the church. Almost all of them by experience and baptism. It was the universal verdict that this was the best meeting the church had enjoyed for many years.

With the proper kind of preaching—earnest prayer and reliance on the good Spirit such a meeting can be had anywhere. But these characteristics must be had if there is any success.

MARTIN BALL.

Winona, Miss.

THE BAPTIST RECORD.

Sunday School Institute.

A Sunday School Institute was held with Central Church, near Rawls Springs in Perry county, on the fifth Sunday and Saturday before in April. Brother J. E. Byrd of Mt. Olive, was the director, and the meeting was very good. Several pastors were present, and a goodly number of superintendents and Sunday School teachers. About twenty schools were represented either by teachers, superintendents or pastors. One pastor was found who represented three churches and five schools; another, three churches and four schools.

All of the discussions were good, plain, practical and to the point. Of course Brother Byrd had the right of way, and in his talks made us see how little we had done, but at the same time made us feel that we could all do something, and most of us determined that we will do something.

Sunday at 11 o'clock Brother Hailey of Mt. Olive, preached for us on the subject of Sunday Schools. His sermon was clear and forceful, and some very fine points were brought out.

Brother J. P. Williams of Silver Creek, had the right of way Sunday afternoon, and delivered a telling speech in the interest of our Sunday School work. Brother Williams is better known, perhaps, than any man in Southeast Mississippi, and when he speaks always gets the attention of the people, and they get something good for meditation.

Others of the brethren made good strong talks, and all together we had a fine meeting. In conclusion, will say that any group of churches coming together and securing Brother Byrd's services in a Sunday School Institute will be well paid for their trouble.

Fraternally,
L. D. POSEY.

Report of the Committee on Pastorate.

To the Members of the First Baptist Church of Meridian, Miss.:

Your committee to whom was referred the matter of the proposed retirement from the pastorate of this church of our Brother R. A. Venable, and the subject of the future pastorate of the same, beg leave to report:

That the reasons assigned for his retirement by our honored pastor as made in his public statement to the church, are best realized by him, and however much the church may regret to see the union of pastor and people, which has continued so long and has been so full of scriptural teaching and loving fellowship, dissolved, we feel constrained to recommend that the church accede to the wishes of Brother Venable, and that his resignation be accepted to take effect the last of June, 1906, with the further recommendation, however, that the church earnestly request that our brother continue to fill our pulpit a supply the church until the first of January, 1907, feeling that to find one who will be a worthy successor of so gifted an expounder of God's Word will be a task not easily performed, and one which will require much care and fervent petitions to our Master for guidance.

We further recommend, as a slight token of our appreciation of his long and faithful service and his fidelity to gospel truth in the scholarly and instructive sermons delivered to his people, that, beginning with the first of June, next the salary heretofore paid him be augmented by the addition of \$50 per month, and further that we earnest-

ly affirm our high admiration and esteem for the exalted ability and profound scholarship of Brother Venable as a preacher of Bible truth and righteousness, and our unalterable confidence in him as a pure and hightoned Christian gentleman and spiritual leader, and our great pleasure in knowing that he intends to retain his membership with us, thus assuring to the church a continuance of his wise counsel and instruction.

Respectfully submitted,

FRANK C. M'GHEE,
Chairman.

FRANK HEISS,
Secretary.

B. J. CARTER,
T. J. BOSTICK,
J. R. ROYALS,
MARK DABBS,
WALKER BROACH,
R. E. MOODY,
W. H. STINSON,
H. B. STONE,
N. A. CHILES,
S. EASTLAND,
E. B. M'RAVEN,
J. H. CROOKS,
Committee.

Rev. J. L. Finley writes: "Good day here yesterday. Four accessions to North Gulfport, one by letter and three for baptism."

Missionary J. G. Chastain says: "I am personally bereaved by the death of G. B. Rogers and Richard Griffith. We three studied together at Clinton years ago."

Singing Evangelist J. G. Reynolds has promised to assist in special meetings at Durant and Flora the last of June and July. Pastor Sproles will do the preaching.

Rev. W. S. Allen is just home from the Seminary and has accepted the care of the Utica and Hermanville churches till October 1st, when he contemplates returning to the Seminary.

A Methodist and a Presbyterian College have invited Dr. Dargan of our Seminary to preach their commencement sermons. They will get pure gold—precious and valuable, bright and brief.

The Western Recorder says the following Mississippians in our Seminary will supply these churches in our State during the summer: W. S. Allen, Utica; L. A. Moore, Columbus; W. B. Sansing, Highland, Meridian.

The Northeast Mississippi Bible Institute will convene with the First Baptist Church, New Albany, Miss., on June 26, 27 and 28, 1906. Judging from the subjects and also the speakers in the program we feel that it will be a rich feast.

T. T. Martin has agreed to assist Pastor Lipsey in a meeting at Clinton in November. In his last meeting he did great good, and in nothing more than in moving people to searching the Scriptures. They are anxious for his coming again.

Rev. Otto Bamber of Wesson, has been assisting Pastor J. P. Harrington, a Mississippi student in our Seminary, in a meeting with his church in Louisville, Ky. Brother Bamber's services as an evangelist are in demand and God greatly blesses his ministry in winning men to Christ and from sin.

Gulfcoast Association.

On May 23, 1906, this body assembled in the Haddam Baptist Church in its 29th session. Dr. Searcy, the former moderator and B. Hall, former clerk, being absent, the pastor, Rev. J. L. Finley, called the association to order.

Dr. Lowrey conducted devotional services, and Dr. W. H. Grade was elected moderator and Brother W. H. Boone, clerk.

The Sponsors were: A. V. Rowe, Corresponding Secretary; W. T. Lowrey, President; Mississippi College; J. E. Chapman, Associate Editor; Mississippi Baptist, from The General Association; D. C. Rawls from Lebanon; and T. G. Bailey, Editor The Baptist Record.

There were eight pastors present. The veteran, Dr. Searcy, was greatly missed. But this was largely compensated for by the presence of Rev. J. C. Roberts, who succeeded Dr. Searcy as Pastor at Biloxi. This new comer made a most favorable impression on the body. The attendance was much better at this session than at any former one we have attended.

Most of the churches were represented. The Burlington church has just dissolved and its property has been deeded to our Convention Board. This step was taken because the membership had become so scattered that it was impossible to maintain a church.

The introductory sermon was preached by Rev. C. M. Morris, pastor at Moss Point, and was a thoughtful, earnest discourse on consecration. The association accorded large time to the questions of missions, and education, while not neglecting other objects generally considered at these annual gatherings.

The body was not only larger but took hold of matters in a more vigorous manner than formerly. We were impressed that Dr. Lowrey did reasonably well for the Building Movement.

Brother Finley and his noble people meet in full demand in the line of entertainment. He has a good church and they have a good pastor. In company with Dr. Rowe and Brother W. H. Stockstill and wife we were fairly cared for under the ever hospitable roof of Brother Finley and wife. We were delighted to note the prosperity of Brother Finley's work. The next session of this body will meet with the Escatawpa Church on Wednesday before the 4th Lord's Day in May, 1907.

Specialty for presiding officers of our Conferences, Associations and Conventions: "No other element contributes so much to personal dignity as perfect simplicity. Office is worth something; position among men adds weight to individuality. But a consciousness of office or of position is far less impressive than absolute unconsciousness of self. Just as perfect movement is the movement that is seemingly effortless, so perfect dignity of behavior is the giving of one's self simply and holy to the business in hand. There is no better example of it than a little child at his play."—Christian Advocate. But how difficult it is to be simple, natural—especially if you try.

College Tidings.

We are making the average. \$1,000 a week and expense is the average per week that we will have to make from now until January first, in order to round out the

Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.

NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.

Building Movement and put everything on safe ground.

Since my last report, Brother Derrick has raised subscriptions of over \$200 at Braxton, \$167.50 at Silver City and \$325 at Leaf River. Brother G. W. Riley is the progressive and pushing pastor at Braxton. Brother J. G. Murphy is doing excellent service at Silver City and other places, but hopes to enter Mississippi College next session for better preparation. Brother J. W. Steen, one of our excellent and devoted former students, is pastor at Leaf River, where he set an example for the people by making a liberal subscription himself, and rendered valiant service to Brother Derrick. Brother Derrick is doing fine service.

Sunday, May 13th, I spent in Chattanooga. It was the first meeting of the Southern Baptist Convention I had attended in ten years. I have wanted to go every year, but I have been too busy to do so. I had been on such a strain of late that I felt the need of an outing, and so I went to the Convention. It was a great meeting, and I think now I shall go every year. I did some good work for the College while there, and it surely was a delight to find a number of old Mississippi College boys among the leaders in that great Convention.

The Sunday after the Convention I spent at Belzoni. Pastor L. F. Gregory is one of our graduates, and the woman who presides in his home is one of Blue Mountain's best. Brother Gregory subscribed \$100 to the Building Movement, and introduced me to a very fine young Gregory in his home, and assured me that it was his plan to have him graduate at Mississippi College about eighteen or twenty years from now! From his present appearance, I think he stands a fine chance for first honors when the time comes! I found many noble people at Belzoni. The subscriptions there ran to more than \$500.

Last week, I attended the Gulf Coast Association. The brethren there responded to my call with subscriptions for more than \$500 and the Association was in every way a success.

I spent last Sunday at Crystal Springs. I could make a good report now, but Pastor Dickens asked me to hold the report until next week, as he feels sure that some

brethren who were absent will enlarge the subscription list.

Sunday, June 24th, will be commencement Sunday. President Mullins of the Southern Baptist Theological Seminary, will preach the sermon. Dr. B. D. Gray of Atlanta, will make the speech on Wednesday, the 27th. On the last named day, we hope for a great rally of the former students of the College. Let all former students take notice and arrange to be with us. Don't forget the day—Wednesday, June 27th.

Hastily, but truly,
W. T. LOWREY.

Clinton, May 29th.

"Suggestions" vs. "Sugarsticks."

The sentence in my "Revival Notes" in the last Baptist Record reading "Some preachers love to give out their suggestions" on such occasions, but the old pastor dealt out as usual his freshest, if not the best," should have read "Some preachers love to give out their 'sugar sticks' on such occasions, etc." This may seem a bagatelle, but the merest seeming trifles when they are deviations from the truth spoil the ointment for good odors.

J. A. H.

How attractive the program of the commencement exercises of Mississippi College! June 24, sermon by President Mullins of Southern Baptist Theological Seminary, the accomplished scholar, eminent theologian, interesting and instructive speaker; June 27 addresses by Chief Justice Whitfield, Mississippi's scholarly and golden-tongued orator, as well as one of the ablest jurists of the nation; and by Dr. B. D. Gray of Atlanta, Ga., one of Mississippi's greatest men and unexcelled advocates of the Christianization of our Southland. Come to the commencement—anyway on Wednesday, June 24.

The writer of the notes on the Sunday School lesson for June 3, on the Faith of the Gentile Woman, thinks they are specially good. He asks teachers and scholars in all good faith to examine them, and make suggestions so that he may realize in higher degree his purpose—to give the best possible help especially to country schools, and to those teachers and scholars who lose their monthlies and quarterlies.

A man's job is often what he makes it. Other makers belittle their job in making lamp-chimneys. I make a science of it. I make lamp-chimneys so good that I am proud to put my name on them.

Send for my Index to Chimneys—it's free.

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For the benefit of teachers or students who are engaged during school session, our Conservatory of Music will give a summer course of instruction in piano, violin, voice, and guitar. Lessons can be had under our celebrated Hungarian pianist at a reasonable rate from June 1st till September 1st. Write for terms to J. W. BEESON, President, Meridian, Mississippi.

No Salvation Except in Jesus.

A careful study of the religions of the world shows them utterly helpless to save. Even the remnant of Judaism has no spiritual impulse. It has become a dead, formal, ethical fatalism. One and all the non-Christian religions fail to satisfy the inquiries of the soul and result in moral deterioration, intellectual apathy, and material blight. The more we learn of soul possibilities, the more awful is our realization of the failure of these religions to revive and restore the soul. Look at China, with its millions in the grip of Confucianism and Buddhism—a people intellectual and patient beginning to wake to civilized ideals; see Japan, alert and active, getting out of bed in a way to astonish the world, casting off the old faiths along with antiquated customs, and beginning to reach for the instruments of power; see India, steeped in caste, with cruel and sensual idols in every temple, terrified by the spooks and phantoms of its philosophies, rocking herself to sleep in the cradle of Nirvana; see Islam, with its creed and war cry of sublime truth and basest falsehood, "God is one! and Mohammed is his prophet!" dead and dry as dust, mummified and petrified into stoical fatalism by "the will of Allah," and with no better hope for the future than a Sybarite's paradise; see the great Dark Continent—dark with more than the blackness of skin of its teeming inhabitants, dark with cruelty, superstition and sensuality indescribable; see those other institutions the world over, to whom religion does not mean peace and love and hope and comfort, and inspiration, but ignorance and superstition and bigotry and shame! Yes, surely the world needs Christ to enlighten its ignorance, comfort its sorrows, direct its energies, and "bring life and immortality to light." Let us open our hearts and heed the divine command, "Go ye into all the world and preach the gospel to every creature."

REV. W. L. CARLISLE, D. D.

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Hughes' Tonic for years. It is the best remedy for chills and fever, curing several cases with one bottle. Honest and valuable remedy. Sold by druggists—50c. and \$1.00 bottles.

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DOCTORS AND PATENT MEDICINES FAIL—PANOL SUCCEEDS.

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War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic; it is distributing free to all who write and enclose a stamp a recipe for the cure of the liquor habit. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipes, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

Deaths.

Miss Lillian McNeill.

Miss Lillian McNeill was born near Raymond, Miss., 1888 and died May 29th, at 6 p. m. while in school at Columbia, Miss. She joined the Miss. Springs Baptist Church four years ago and lived a faithful Christian life till God called her to live in that "home not made with hands."

Our neighbor hood never was bereaved of a more lovely Christian young lady. Mr. McNeill, her father and all the sadly bereaved have the deepest sympathy of those who knew and loved Miss Lillian.

Chas. Lewis.

Memorial.

Another good man is gone. Brother Peter E. Spinks, of Hand, Miss., departed this life on May 3rd, at 3 a. m., 1906. He died as he lived a Christian gentleman. He was born June 19, 1896. He was a man of high moral culture, and prudent mental powers. He joined the Baptist Church in early life, married and raised a highly cultured family in the community where he was reared. Was a faithful deacon of the Liberty Baptist Church for more than thirty years. The writer knew him for fifty years; was his pastor for many consecutive years during the bloom of his life. He leaves two sons and three daughters to mourn their loss. God bless the bereaved ones and give them grace to imitate his example.

G. Gay.

Porter, Miss.

W. Satcher.

Bro. S. W. Satcher was born near Orangeville, Linds County, Miss., Jan. 3rd, 1865. He accepted Christ as his Savior at the age 15 years, and at the age of 16 he was baptized into the fellowship of the Lakeland Baptist Church at Brownsville, Miss. He was married twice; first to Miss M. B. Trotter in 1892 and later to Miss Eddie Huber Jan. 19, 1898. Bro. Satcher died at his home near Orangeville, Miss., May 4th, 1906. He was one of the best men I ever knew. He was constantly faithful in all his relations of life. His much bereaved wife, mother and other relatives have the sincerest sympathies of all who know them. He loved ones, neighbors, church and pastor sustain a great loss by his death.

Chas. L. Lewis, pastor.

Obituary.

On April 20 at 7 o'clock our beloved Col. Will met his sleep in Christ. He was born in Alabama in 1827; educated and became a Christian in Alabama. He entered the twentieth Alabama regiment and served to the close of the war. He gave fifty years of his life to the cause of Christ. He was the pastor's friend, a true deacon and a faithful Christian. He leaves an excellent wife and a treasure with a number of relatives and was a man to mourn his departure. His life has been woven into the life of his friends. We shall see him again. May God comfort all the bereaved.

His pastor,

A. L. O'Brian.

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Guy-Garner.

On Sunday, May 20, 1906, at the home of the bride's parents in Amite County, Mr. Frank Guy and Miss Allie Garner were happily married. May theirs be a happy and useful life.

T. J. Barksdale.

Smithdale, Miss.

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Ar Ellisville, 12:40 p. m.	
Ar Laurel, 11:30 a. m.	8:45 p. m.

No. 6.
Lv Laurel, 11:30 a. m.
Ar Newton, 1:50 p. m.
Ar Louisville, 4:45 p. m.
Lv Louisville, 11:10 a. m.
Ar Ackerman, 11:10 p. m.
Ar Mathiston, 12:56 p. m.
Ar Houston, 2:18 p. m.

No. 8.
Lv Houston, 6:30 a. m.
Ar New Albany, 8:45 a. m.
Ar Middleton, 11:10 a. m.
Sunday only 11:00 a. m. Daily except Sunday.

No. 9.
Lv Middleton, 6:30 a. m.
Ar New Albany, 8:45 a. m.
Lv Houston, 10:53 a. m.
Ar Houston, 10:53 a. m.
Ar Mathiston, 12:12 p. m.
Ar Ackerman, 1:05 p. m.
Ar Louisville, 2:00 p. m.

No. 1.
Lv Louisville, 2:10 p. m.
Ar Newton, 5:20 p. m.
Ar Laurel, 7:45 p. m.

No. 3.
Lv Laurel, 7:00 a. m.
Lv Ellisville, 1:00 p. m.
Lv Hattiesburg, 7:20 a. m.
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of a woman's life, is the name often given to the "change of life." Your menses come at long intervals, and grow scantier until they stop. Some women stop suddenly. The entire change lasts three or four years, and it is the cause of much pain and discomfort, which can, however, be cured, by taking

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It quickly relieves the pain, nervousness, irritability, miserableness, forgetfulness, fainting, dizziness, hot and cold flashes, weakness, tired feeling, etc. Cardui will bring you safely through this "dodging period," and build up your strength for the rest of your life. At all druggists in \$1.00 bottles. Try it.

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freely and frankly, telling us all your troubles. We will send Free Advice (in plain, sealed envelope). Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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suffered," writes Virginia Robson, of Easton, Md., "until I took Cardui, which cured me so quickly it surprised my doctor, who didn't know I was taking it."

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I am a woman.
I know woman's sufferings.
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Pastoral Leadership.

The Old Testament writings are referred to in the New, as the "Scriptures" being "inspired of God," and "profitable" for doctrine—not is doctrine, as the doctrine of the new dispensation is from the world direct. Too many preachers go back to Moses and the law, hence are practical priests, instead of pastors. They forget that "temple" worship belongs to the past; that now, true religion is in the heart.

Religion of the heart is the outgrowth of forms and ceremonies. Invitations to "come to church" seem to supplant come to Christ, and attendance upon service from the pulpit more important than study the Word of God. A pastor's work is not to please and entertain; but to instruct, encourage and lead. He is to be disengaged, as far as possible, from worldly cares and anxieties about temporal things, and be strengthened and supported in spiritual work.

And now comes the work of the church; every member is called to service; for each has a "gift." First in order is the Sunday school. The pastor that neglects that, suffers great loss. An experienced workman says: "Recognizing that the Sunday School is the open door of opportunity, that childhood is the battle ground of the kingdom and that when we save a child, we save a soul plus a life of service, we call on pastors everywhere to use the uttermost endeavor to increase the efficiency of their Sunday Schools, so that the children may be won for Christ and trained in a life of service for Him."

Again, Christians are not called to come; but are enjoined to "go"—it is the sinner that is invited to come. So, parents are to go with their children to the Sunday School, and on that point another quotation is in order, as follows: "The Sunday School is not a place for children only; but for all. Our motto should be: 'All the church in the Sunday School, and all the Sunday School in the church all the time.'" One of the most hopeful signs of the times is the increasing number of pastors who are awakening to the responsibility of leadership in the Sunday School work.

L. A. DUNCAN.

A Beautiful Epitaph.

The following beautiful epitaph was selected by "Mark Twain" for the tombstone of his daughter:

"Warm summer sun,
Shine kindly here.
Warm Southern wind,
Blow softly here.
Green sod above,
Lie light, lie light,
Good night, dear heart,
Good night, good night."

NOTHING CONVINCES LIKE
A DEMONSTRATED CLAIM,
IT HAS BEEN PROVED TIME
AND AGAIN THAT

CRADDOCK-TERRY CO'S SHOES

AFFORD
PERFECT
COMFORT
LONG WEAR
AND
GOOD LOOKS

BLAKESLEE
GASOLINE ENGINES

ARE BEST FOR
Cotton Ginning
"I can only speak of the engine bought of you last Fall in the highest terms. We find her to move with the regularity of a clock, a thing that we think very essential in making a good sample of cotton. As for safety, we think it far surpasses steam, and perhaps not more dangerous than water. It seems very simple and easy to learn to use, and believe it to be only a question of time when they will take the place of steam engines."

Rev. J. W. BURTON,
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Full commercial course.
Send for free Catalogue.

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Do you know A. S. Padelford in the capacity of a tuner? Then, if you need him, Address: JACKSON, MISS.

Spend the Summer: How Few Do It.

We talk of "spending the summer," and yet how few of us do spend it! We think we should know how to spend wealth if we had it; we would not spend it trivially and to no purpose, no indeed! Yet, here is wealth! Four whole months—one hundred and twenty-three days and nights—to spend for our enrichment and peace, and strength, and good; dawns and twilights with which to buy for ourselves rest for body and mind and soul; with which to buy more ideals, more fineness, more strength. Perhaps in all these years we have never spent this gold before. Perhaps it has lain there again and again unused, until the winter itself came and covered it up again away from our spending.

Let us each one make up our mind to spend the summer; to buy with it more happiness. Let us begin with the little things now; let us better our conditions little by little now; let us remember, now all of seasons, that happiness is a necessary part of all strong and helpful lives, and let us try to get it. Let us waken each morning with a dawn in us; and even if we are denied the sweet renewing breath of fields, let us see to it that our spirits breathe the cool and comforting air of new hopes, new resolutions and purposes toward beauty in our lives.

This will indeed be "spending the summer." This will be to "go away for the summer"—

away from the old, tired, unbecomingly unhelpful things. This will be to bring the comfort and richness of the summer into our own lives, and this will be to feel the touch of the summer sun, even as the common hillside feel it, and like them to be enriched, and beautified, and made fruitful by it. —Alice Preston in the Ladies' Home Journal.

"You Are My Compass."

There lives in Boston an interesting little boy, who is, and has been since infancy, totally blind and deaf, though he is no longer dumb, thanks to education. What he knows of this world, of life, and of books, comes to him by the sense of touch, and chiefly through the medium of his loving, patient teacher.

The other day the latter was explaining to him the nature, and use of the compass, and its indispensableness to the mariner. Suddenly the little boy turned to his teacher, who is to him both eyes and ears, and with a demonstration of affection, spelled out on his fingers the words: "You are my compass."

The remark was unexpected, and brought him afresh to that devoted Christian woman the magnitude of her responsibility. She is indeed the compass of that afflicted life. His "bearings" for all of his human voyage he gets from her, and she it was who directed him to the Home Harbor.

The same impressive responsibility rests on every parent, pastor, teacher, friend. We are compasses to the souls about us. Our

touch—and usually our unconscious touch—determines their life direction for two worlds.

Often we feel that we would like to escape this grave charge. It is hard enough to direct our own lives; it is perilous to undertake to be guides to others. Yet this is not only an obligation resting upon everybody but in a special degree it is the duty of the Christian, imposed upon them by the Master, when he said, "Ye are the light of the world."

Which way do we point? Where will the life arrive that has us for a compass? Toward what do our lives trend? What is their general influence. For not all compasses point to the magnetic north pole. Some are only pretty trinkets of no practical use. But, thank God, most compasses are true, and most Christians live lives that point straight toward Jesus Christ, the source of their power and the object of their hope.—New York Observer.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
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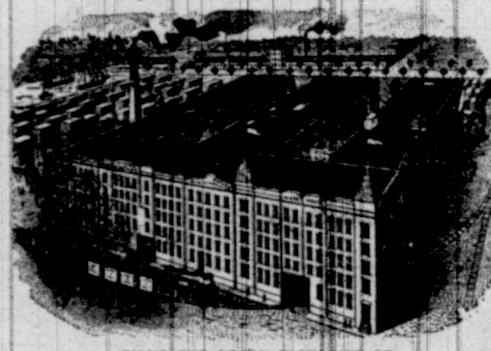
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Julia Ward Howe.

The day the June Pilgrim is mailed, May 27, one of the most famous women of the world and probably the best known woman in America will celebrate her eighty-sixth birth day. Julia Ward Howe was born in New York City near Bowling Green, and had a private education. In 1843 she married the eminent philanthropist, Dr. Samuel Gridley Howe, with whom she edited the Commonwealth, one of Boston's greatest papers. After the breaking out of the Civil war, Mrs. Howe went to Washington to interview President Lincoln, and visited many of the soldier camps and hospitals. It was just after that visit that she composed that glorious "Battle Hymn of the Republic." At a private luncheon not long since she acknowledged this poem as her favorite composition, and after reciting it in a matchless manner, said: "That first line is the best thing I ever wrote—'Mine eyes have seen the glory of the coming Lord'—and the next is: 'His truth is marching on.' Since the death of her husband in 1876, Mrs. Howe has been active as a writer and worker in Woman's Suffrage and prison reform work, as well as lecturing on many subjects and occasionally preaching in Unitarian churches. With every mental faculty clear and strong as ever, Mrs. Howe recently said, "We never grow old in spirit if the true love of life remains within us."

The latter years of the life of Miss Susan Brownell Anthony are so well known to the general public, it seems almost unnecessary because of this very familiarity to speak at any length of the magnificent work she has done for women. Born of Quaker parentage in South Adams, Mass., Feb. 15, 1820, she was educated in a school maintained by her father, and at the Friends' Boarding School at West Philadelphia. She began teaching school when but

fifteen years of age, and has ever since been engaged in directing public thought. In 1852 she assisted in organizing the first State woman's temperance society, then became active in the anti-slavery movement and woman's rights work. Miss Anthony has the distinction of having been granted a hearing before committees of every Congress since 1869. Not only throughout the United States but in England Miss Anthony has lectured to vast audiences, and is held in highest esteem by the thousands of men and women who have been privileged to meet her. While not taking quite an active part in public affairs the last two years, Miss Anthony has lost none of her interest in all movements tending toward bettering the condition of humanity, and especially in such measures as directly affect the social and legal status of women.

Her wit is as keen as ever. At a recent meeting of representative women in Washington one of the younger women said to her, "Oh, Miss Anthony, I'm so glad to see you here." "Here?" replied Miss Anthony, "Here? Why, I was here before you were born."—The Pilgrim.

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